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ABSTRACT

The articles in this issue of Learning Quarterly, published by the Centre for Curriculum, Transfer and Technology (British Columbia), discuss First Nations Studies (indigenous populations), a partnership between Malaspina University-College and First Nations of Vancouver Island and coastal British Columbia. The program's goals include providing an educational program that: (1) serves the needs of First Nations and Metis people living in coastal British Columbia; (2) provides students with a bicultural education that prepares them for living within both First Nations society and the larger Canadian society; (3) promotes the learning and enhancement of First Nations languages and cultural values; (4) builds national and international bridges to connect the First Nations of British Columbia with other indigenous peoples around the globe; and (5) cooperates with First Nations organizations, governments, the private sector, and other educational institutions to ensure that the opportunities for students to learn and succeed are maximized. The B.A. in First Nations Studies requires four years of study and 120 credits. Since its inception in 1994, the program has experienced tremendous growth, increasing from a handful of people to more than 600 students. (JA)

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First Nations Studies: The Malaspina Success

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LQ Cover Design

Each edition of the *Learning Quarterly* showcases artwork designed by BC post-secondary students.

The Spring 1999 issue logo design is from the First Nations Program at Malaspina University-College. Leslie Sam created the logo and shares these insights on the design.

"I painted this Coast Salish spindle whorl design as a tribute to my late Navajo friend Veneashza Yazze. It represents the spirit of community. The four faces that form the circle share not only the same sacred, middle mouth but also, to a lesser degree, the same eyes. Each set of eyes represents a different perspective and this refers to the many changes that take place in students during the four years of the First Nations program. I, myself, have gone through many changes during my four years of First Nations studies and I have done so within a learning community."

December 98 LQ Service-Learning cover creator, Jonathan Ruhl (right) with Rick Caswell, instructor at Camosun College's Applied Communication Program in Victoria, BC.

About this Issue

The idea for this issue of the *Learning Quarterly* was conceived by C2T2's former CEO, Dr. Gary Bauslaugh. I had two simultaneous reactions to hearing his idea; one was apprehension, the other excitement. My apprehension was having the *LQ* focus on the First Nations educational experience at Malaspina University-College without mention of the other very worthy aboriginal programs elsewhere in the province (this will happen in a future *LQ* issue). My second concern was turning the *LQ* over to a guest editor since C2T2 has always maintained editorial control over the journal's content. What if the guest editor focused only on how the mainstream educational system had failed First Nations without mentioning the contributing benefits that it offers. However, I think Dr. Atleo, our guest editor has done a wonderful job in providing a balanced perspective. And although some readers might disagree with some statements and perspectives offered, such as creationism versus evolution; nevertheless, it is apparent from Dr. Atleo's editorial that the program strives for a holistic approach that unifies and connects who we are and what we do within a learning community.

My excitement came from the opportunity to trust in, not only the guest editor, but also the continuing evolution and increasing diversity of the education system itself as it strives to meet people's needs by having the openness and confidence to re-examine itself and to embrace new approaches to learning.

I was pleased that Devron Gaber, the new CEO, showed the same confidence in the original idea and supported having this issue continue to develop without restrictions or qualifiers.

What I think is primarily conveyed in this *LQ* is the sense that people, both aboriginal and non-aboriginal, experience a transformation as they work through the First Nations Studies at Malaspina. Some First Nations people develop a focused anger when they first learn the extent of mistreatment aboriginal persons experienced under a dominant society that did not appreciate or honour the First Nations' cultural heritage. At first, some non-aboriginal students find it difficult and embarrassing. However, as all students progress through the program, they learn to integrate valuable information from the non-aboriginal society with the cultural traditions and the rich and valuable heritage of the First Nations people. They find a way to move beyond anger and to blend the best of learning that each society offers. What emerges is the need to respect and tolerate other's beliefs and one another. As Dr. Atleo says in his guest editorial, there is a need "to strive for balance and harmony." The First Nations Studies at Malaspina University-College has achieved that and by all accounts it is a success: academically, socially and personally.

– Wayne Peterson

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Message from the Guest Editor: A Long-Term Perspective of First Nations Educational Experience

Dr. E. R. Atleo (Umeek of Ahousaht)

There is a simple but remarkable fact about First Nations education which is little known. First Nations students have experienced successful education far longer than they have experienced failure. This statement is predicated upon the obvious truism that education is a process of cultural reification. Each culture secures its own survival through cultural transmission, ensuring that important ideas and practices are passed from one generation to the next. Scientific evidence has established that First Nations cultures are at least 4000 years old while First Nations stories indicate a much earlier origin. For most of this time, First Nations education has been eminently successful, its vision, curriculum, and practices ensuring efficient cultural transfer.

In British Columbia, the colonial architects of First Nations educational failure have had about 100 years of practice in comparison to the thousands of years of indigenous educational success before colonization. At contact, European cultures encountered the end products of thousands of years of proven First Nations cultural retention processes, the sum of which, for the most part, was obscured by baseless notions about primitive savages without laws and morals, found as long ago as in Aristotle then much later in Rousseau and Hobbes.

This problem of ethnocentrism with its tendencies to rely on stereotypes, can be traced to western theories of "origins" and "science." The explanation of beginnings has a lot to do with the subsequent cultural path of a people. What was, from the beginning, can explain the origins of a current world view. If the world, as many scientists believe, began with a big bang without a Creator, and life formed through a mindless evolutionary process, then the evidence appears clear that some forms of life are more "advanced" than other forms of life. The human is more advanced than the monkey who is more advanced than the frog who is more advanced than the amoebae. Within each species, some are more advanced than others, as, for example, for some centuries the European has been thought to be more advanced than the aborigine. This world view has serious implications for the education of the latter.

However, if the world, as it is for many if not all First Nations began with a finished creation produced by a Creator, then a very different world view arises. Here, life is not dependent upon evolution for its existence because it is a finished product from the beginning. Not only is creation complete in the beginning but it is undiversified and egalitarian in nature. There is only one species of life. Biodiversity is not the result of evolutionary processes but of divine transformation. Here, changes do not represent an evolutionary development from simple to complex but

from complex to complex. They are intelligent and purposeful transformations, rather than mindless evolutionary changes. What is hidden to the temporal eye is revealed to the spiritual eye. Or, to risk taking Shakespeare out of context, "there are more things in heaven and earth than are dreamt of in your philosophy."

For millennia, people on the North American continent enjoyed its pristine beauty while exercising mutual respect, mutual responsibility, and mutual recognition among all life forms. Because human frailty, and the frailty of all life forms, is taken for granted, there is every reason to strive for balance and harmony. There are opposing forces which seek to unbalance and create dissonance. Constant vigilance is required. At the end of the twentieth century, mutual respect, responsibility, and recognition, seem like new and excellent ideals but they were ideals developed and practised from the beginnings of time between, for example, the Nuu-chah-nulth on the west coast of Vancouver Island and the salmon and the great cedar, between the wolf and the deer. In the physical realm of existence, all are equal since all are children of the same mother, Earth, to which they all return in time. Thus the Nuu-chah-nulth pay profound respect to the arrival of the first salmon of the season, and, in return for this recognition, responsibility, and respect, the salmon return again and again. Balance and a harmony of existence prevail between the Nuu-chah-nulth and the salmon. This is the context in which Nuu-chah-nulth First Nations children were educated, usually beginning their training from birth, since creation, after all, is complete from the beginning, yes, even from the first lively signs in the womb.

The First Nations Studies class has been the most positive educational experience I have had. Although it is very academically structured, by including First Nations culture it is also very personal. The elders provide a setting where we can experience peace, harmony and a strong sense of belonging.
—Debbie Paige *(Coast Salish)*

What then are the first teachings? What is the most important need of a new arrival to this world? Identity. Identity in the environment of love and unconditional acceptance. Who is the baby? In the modern world, identity is John Smith or Mary Jones, but in the pristine universe of the past, the identity of a baby was incomparably wealthy in a genealogy that stretched back to time immemorial, with endless stories of exploits, courage, faith, endurance, trials, tribulations, generosity, kindness, and innumerable thoughts and acts that contribute to strengthening relationships between, not only humans, but also between all life forms, the life in the sea, the life in the forest, the life in the mountains, and the life in the land.

At each step in the training, the First Nations child learned and developed to ensure balance and harmony. This education and training was complete and relevant until the arrival of the European with another world view. There was no balance and harmony in this new world view, only domination and subjugation, exploitation for maximum profit, and the requirement that all existence be dependent upon a mindless evolution. The story is well known. This world view covered the North American continent like a thick blanket smothering the formerly egalitarian relationships of its previous inhabitants.

This new world view too has its education and training system which appeals primarily to the intellect. No balance and harmony here. From the very beginning First Nations children failed in this new system. It was a new experience. After millennia of successful education and training, suddenly a whole continent of people was failing, irrespective of the school's denomination, Catholic or Protestant, irrespective of language origin, French or English, irrespective of educational strategy, within First Nations communities or away from these communities in industrial or residential schools. The common educational strategy from the beginning of colonial rule until 1972 was to enforce integration and assimilation policies through cultural genocide. But changes have been in the air for the past quarter century.

Beginning with kindergarten, First Nations parents and communities throughout Canada have been gradually assuming some, if not all, control over the education of their children, most particularly in reserve or "band" schools. In British Columbia, one of the most recent examples, of comprehensive local control is found in the Nisga'a School District, where the local parents have full decision-making powers. This change in education policy which gives local control to First Nations parents has resulted in a general improvement in educational achievement at every level.

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The Malaspina University-College experience with First Nations community involvement in educational decision-making began with a planning conference in 1993 which set a mandate for First Nations Studies. In keeping with values from the past, First Nations Studies strives to balance and harmonize First Nations perspectives with western perspectives. There is yet a great divide between the two but the gap has been slowly closing. For example, at the opening ceremonies in September 1994, remarks made by hereditary chiefs about ownership of ancient territories offended some of European origin who then left abruptly. In the classroom, as indicated by the student voices in this issue, the study of colonization can be very painful. First Nations students are initially stunned into outrage and anger by the history of misunderstandings, injustices, oppression, dispossession, and marginalization of their ancestors, while Euro-Canadian students, by their own admissions, suffer denial, guilt, and shame.

Under a golden moon
Stardust thick in the branches
Of the black and silent pines,
I see myself,
Eyes gleaming, head lifted,
A she-wolf, howling.
Who will challenge me?
—Wendy Edwards
(Coast Salish)

Yet, in spite of the huge gap between First Nations and western perspectives and the many difficulties inherent in the study of a painful subject, it is the First Nations' value of respect, and the constant striving for balance and harmony, that gradually brings some healing and understanding. Elders play a significant role here. Students have stated that the prayer songs of the elders at the beginning of classes help them to transit from the problems of home to the issues of each lecture. It is a very different way of life within an educational institution but prayer songs, elders, First Nations perspectives, First Nations instructors and staff, a majority of First Nations students, support of First Nations communities, all combine to create a learning community. A visiting elder once remarked, with some surprise, about her experience as a guest lecturer, "It was like being home."

Malaspina University-College has experienced exponential growth in First Nations student enrolment since 1994. It has grown from a handful of students in 1993 to more than 600 students. Is the program without problems? No, there have been many problems accompanying its establishment. Not everyone agrees about structure and pedagogy, not everyone agrees on the mix of First Nations culture and western perspectives. Yet, irrespective of shortages, efforts will continue to strive to meet the demands for First Nations expertise necessary for cultural survival during treaty and post-treaty periods. As it was from time immemorial, the current purpose is to find a balance and harmony between all life forms, between humans and the land, between humans and the environment, between humans and humans, for all are of the same source.

[1] 1972 is the year when the National Indian Brotherhood submitted its proposal entitled "Indian Control of Indian Education" which the federal government accepted in principle in February of 1973. This new policy represented a complete reversal of colonial practices (from 1600s to present) by allowing First Nations parents control over the education of their children.

First Nations Studies at Malaspina University-College: The Vision

Richard Atleo

Mission and goals

First Nations Studies is a partnership between Malaspina University-College and the First Nations of Vancouver Island and coastal British Columbia. Its purpose is to provide a comprehensive, high-quality education which respects the cultures of Aboriginal peoples and which meets the diverse needs of First Nations people and communities in the new understanding of self-government. Although the mission and goals were approved by both the Curriculum Committee and Education Council in 1994, they are currently being refined within the First Nations Studies Department. These goals include an educational program which:

- serves the needs of First Nations and Metis people living in coastal British Columbia
- focuses on the physical, emotional, spiritual and intellectual well-being of each student
- provides students with a bicultural education which prepares them for living within both First Nations society and the larger Canadian society
- allows students to pursue the widest possible variety of professional specializations in order to meet their own aspirations and the many needs of First Nations communities
- cooperates with First Nations organizations, governments, the private sector, and other educational institutions to ensure that the opportunities for students to learn and succeed are maximized
- respects First Nations traditions and the diversity of opinions and needs among First Nations
- promotes the learning and enhancement of First Nations languages and cultural values
- incorporates a deep respect for the natural world and the importance of living in harmony with the natural environment
- challenges students to achieve the highest standards in their academic, professional, and personal lives
- encourages and provides ways for families and communities to help shape the policies, curriculum, delivery, and management of the degree program
- builds national and international bridges to connect the First Nations of British Columbia with other indigenous peoples around the globe.

The program has helped me understand how to move towards decolonization in my own life, to move beyond the effects of residential schooling and to work towards a better future.

—Paula Amos
(Nuu-chah-nuth)

Overview of the degree structure

The BA in First Nations Studies requires four years of study and 120 credits. Arts One is an 18-credit core program taken in the first year. It is comprised of first-year English plus two unspecified social science and humanities courses about colonization. In the third and fourth years, students take the new BA in First Nations Studies core program.

This article has been adapted from the proposal to the College for a BA program in First Nations Studies.

In addition, they also select one of a large number of specialized options based on existing programs. Using a matrix with five 3-credit courses per semester, the core program consists of 9 credits in each semester of years three and four—for a total of 36 upper-division credits over two years. The courses in the core program can be divided into three types:

- four 6-credit, theme-based courses
  The Impact of Colonization on Aboriginal Peoples: A World Perspective
  First Nations Perspectives and the Natural Environment
  First Nations Families and Communities
  Decolonization: Aboriginal Self-Government into the 21st Century
- three 3-credit courses in research and management skills
  Research and Management Skills—I
  Research and Management Skills—II
  Research Methods for the BA essay or project
- one 3-credit BA essay or major project

It has been exciting to work and share in a class with a majority of First Nations students. Through the community we have formed, I have learned how to realize the ideal of sharing and caring. But it is important not to romanticize "Indian." Not all past practices and customs are still appropriate.
—Jane Marston *(Coast Salish)*

Core program in First Nations Studies

Despite the separate courses, students experience the core program as an integrated whole. Dividing the program into two courses each semester helps make First Nations material and perspectives available to a wider audience. For example, First Nations Perspectives and the Natural Environment interests students in geography, biology, and environmental studies, even though they may not be interested in the whole series of First Nations Studies courses.

Special characteristics of the core program

- *The core program as a First Nations experience.* Malaspina's core program in First Nations Studies is designed to be by, about, and for First Nations. In this sense, the program goes well beyond one which focuses simply on First Nations issues taught by non-native instructors to non-native students. Malaspina ensures that a clear majority (at least 65 percent) of both the instructors and students in the core program are people of First Nations ancestry. The intent is to create classroom space within a public institution which is consonant with First Nations cultural lifeways. The Arts One-First Nations program has already demonstrated both the feasibility and power of this approach to higher education for First Nations people.
- *The core program as a learning community.* The core program is designed to produce a learning community. With Malaspina's core program, students spend a substantial amount of their time together and study things in common. This produces a culturally appropriate learning environment for First Nations students. Students from smaller communities, and those who transfer to Malaspina from other post-secondary institutions, quickly find a campus "home" in the core program and the opportunity to develop friendships with other First Nations students on the basis of shared intellectual experiences. Students in the BA program study different disciplinary and professional specializations and the core program brings them and their knowledge together.
- *The core program as good pedagogy: curriculum integration, team teaching, and small-group learning.* The core program is much more than a collection of individual

courses. Following the model of Arts One, the First Nations Studies core program incorporates several features which provide innovative education.

- Courses are taught by teams of instructors who are fully involved in and jointly responsible for all aspects of student learning. Team teaching ensures multiple points of view on all topics and, because there is no single voice of authority in the classroom, it helps students learn to think for themselves.
- Instructors on teaching teams come from different disciplines and each course is taught in an interdisciplinary way.
- The emphasis in teaching is on seminar and small-group learning, not lectures. Seminars ("learning circles") and the process of learning through discussion encourage students to think for themselves, improve their speaking abilities, and work cooperatively.

- *The core program as general education.* The core program in First Nations Studies is not a specialization in the normal sense. Although the core program can be combined with other courses to fulfill the needs of a professional specialization in First Nations Studies, the core program itself aims to provide a more general education that is of value to all First Nations students and complements a wide variety of specialized professional programs. Its curriculum
  - addresses the development of the well-educated citizen by pursuing broad themes and important questions
  - includes a wide variety of subject matter, from art and spirituality to economics, environment, law, family theory, governance and science
  - reflects a First Nations point of view while preparing students for life in both Aboriginal communities and the larger society
  - focuses on the systematic development of skills: general intellectual skills like critical thinking and writing, leadership skills like speaking in public and organizing meetings, and practical skills like computer literacy and archival research.

I hope that, with this education, I will be able to educate others and promote the changes necessary to bring about decolonization. Change takes time and effort, but it is programs like this that stimulate the process.
—Lori Gonyer *(Canadian)*

The theme-based courses in the BA in First Nations Studies

The main courses for the core program in First Nations Studies are organized thematically, beginning with a broadly based, world-wide comparison of Aboriginal experiences from first contact to the present day.

Research and management skills in the core program

The core program in First Nations Studies promotes skill development in the curriculum in two different ways. General intellectual skills—reading with better comprehension, creative and critical thinking, clear writing, public speaking, working cooperatively, and learning how to learn—are a priority of the program as a whole and are developed over the four semesters through regular readings, seminar discussions, and assignments. These higher order intellectual and social skills require time and practice to develop.

Support services

Much of the success of the Arts One-First Nations program at Malaspina is due to the work of the program manager in recruiting students and supporting them once they are in the program. The elder in residence is another critical element in connecting the program to the community and providing guidance to students and faculty alike. The ready

For me, true decolonization of all – not just First Nations – comes from the recognition that we need to throw away the labels like "Haida," "half-breed," "white," "urban," and "reserve" that separate us and interfere with true healing.
–Natalie Crosby-Fournier *(Haida)*

availability of educational advising is also important to help students clarify their educational and career goals. Guests from various First Nations communities both lecture and spend time with students. Each guest provides a different group of students with a touch of home and helps keep them connected to their family and community.

Summary of Proposed Fields of Specialization

Program Name	Concentration		Combined Major
Administration of Aboriginal Gov'ts	❑	❑	With UVic
Anthropology	✔	✔	
Art History	✔		
Biology	✔		
Business Administration	❑	❑	New Malaspina program
Community Economic Development		❑	❑ With CNC and NVIT
Conflict Resolution	❑		With the Justice Institute
Creative Writing	✔		
Cultural Resource Management		❑	With UVic
English	✔	✔	
Geography	✔		
History	✔	✔	
Human Services	❑	❑	New Malaspina program
Justice Studies	❑	❑	With OLA and SFU
Natural Resource Management	❑	❑	New Malaspina program
Political Science	✔		
Psychology	✔	✔	
Public Administration	❑	❑	With UVic
Sociology	✔	✔	
Studies of a Particular First Nation	❑		New Malaspina program
Women's Studies	✔	✔	

NOTE:

✔ indicates an existing program at Malaspina in conjunction with the BA in Liberal Studies.

❑ indicates a new Malaspina or collaborative program which requires approval.

An astonishing outcome of the inaugural year: Arts One 1994-95

Table 1 below is an academic profile of First Nations students broken down into grade levels by gender. The academic scores are very impressive in comparison to First Nations educational performances of the past. Not only does the number of students exceed enrolment figures of the previous four decades, the average grade distribution also exceeds all previous records which annually indicated low enrolments and failing or incomplete grades.

Table 1 Academic Profile of All First Nations Students in Arts One 1994-95 Academic Year

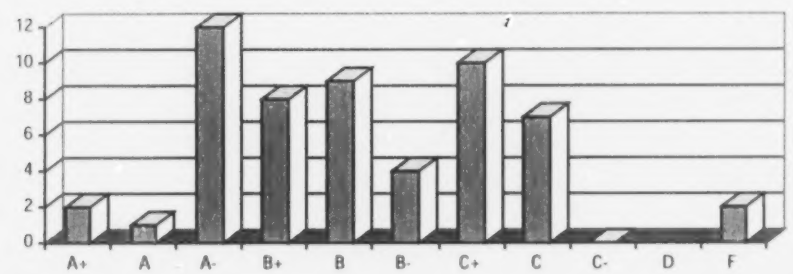
	A+	A	A-	B+	B	B-	C+	C	C-	D	F	I	total
Male	2	0	1	2	5	2	5	0	0	0	2	0	19
Female	0	1	11	6	4	2	5	5	0	0	0	2	36
Totals	2	1	12	8	9	4	10	5	0	0	2	2	55

Grades: F = Fail, and I = Incomplete

It may be reasonable to argue that these enrolments and grades are likely products of the "Hawthorn" effect, that is, the very newness and uniqueness of First Nations Studies at Malaspina University-College, so unlike the traditional academic experience, may contribute to this initial and astonishing educational success. Nevertheless, even though the initial success rate has not been duplicated, the continuing success rate remains far above

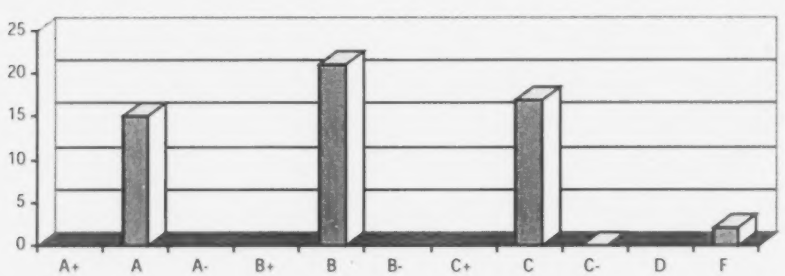
historical levels. As First Nations students continue to flock to Malaspina, their enrolment levels and grades affirm the assumption that they have the same range of capability as any other group. Figure 1 below illustrates the general outline of a bell curve suggestive of a normal distribution.

Figure 1 First Nation Student Grade Distribution: Arts One, 1994-95



In Figure 2, A, B, and C grades are collapsed and now a normal distribution becomes clear.

Figure 2 First Nation Student Grade Distribution: Arts One, 1994-95



Conclusion

Although the conclusion is simple, namely, that when First Nations people are allowed an equitable opportunity to control their own destiny, they are found capable, it is a conclusion difficult for some to grasp. The majority of people who now inhabit the North American continent have lived for 500 years believing in the myths propagated by early European thinkers. So strongly did the myths prevail that they became enshrined in the constitution of Canada. So strongly were the myths practiced in society that they became self-fulfilling prophecies. But, in the paraphrase of the protest song of the '60s quoted by Dan McDonald on page 18: "There's something happening here, what it is and what it ain't is becoming clear."

What is happening here, and doubtless in many other places in North America, is that myths are being exposed so that the reality of *quus*, the humanity of First Nations people, is now coming to the fore. This is far from a romantic notion but one well grounded in a pragmatic reality recognized by the stories and teachings of First Nations. In these stories and teachings, some choose to travel the good red road and others choose to travel the dark road. Life is a struggle, fraught with danger. How to negotiate

the dangers of life successfully, how to strike a balance among all life forms, how to find harmony in the universe, how to enhance the beauty of relationships, these are some of the themes contributed by First Nations traditions.

Finally, the place carved out by First Nations Studies at Malaspina University-College was not handed to First Nations people on a silver platter, but accomplished through very hard work and some hard negotiations, in the face of a lot of natural resistance and misunderstanding both within and outside of the Ministry of Advanced Education and Training. It required faith, patience, and endurance in the face of institutional misgivings. The fact that a First Nations Studies Department controlled by First Nations faculty and support staff is a viable entity within a traditional post-secondary institution is testimony to the capability of all sides, to the capability of the First Nations community involved, to the capability of First Nations faculty and staff, to the capability of Malaspina University-College, and most of all to the capability of First Nations students to find a meaningful place within Canadian society. Perhaps in a small way First Nations Studies may contribute to a mutual understanding and mutual respect that will encourage mutual recognition and mutual responsibility. It has only begun but it seems like a good beginning.

The First Nations program provides an educational environment which allows students to excel through

- *the closeness of students and faculty*
- *the reassuring presence of elders who pray and share with students*
- *sharing of food at potluck lunches*
- *learning circles, where information is shared*
- *guest speakers who, for example, guide us through complex theories or bring a non-native perspective to issues.*

— Anita Greene *(Canadian)*

In pursuit of myself in the First Nations Studies program, I have come to understand that Canada's first peoples were not the only ones to suffer as a result of oppressive policies and to become marginalized. The course has taken me intellectually to places like Africa, New Zealand and Australia, and revealed similar strategies of colonization. In trying to find myself for the future, I had to go to the past.

— Anne Crocker *(Coast Salish)*

Although studying the dark history of colonization was often difficult, the cross cultural understanding gained through the comparative analysis of native and western values has helped to alleviate my anger. The process was complemented by the inclusion in the curriculum of traditional native values, beliefs and practices. Being in this program is like being part of a large and supportive family.

— Terry Fox *(Cree)*

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Connecting the Old to the New

Rich Johnston, President, Malaspina University-College

Nowhere have I felt the winds of change more strongly than in Malaspina's First Nations Studies program, and I am proud of our collective achievements to date. The First Nations Studies department at Malaspina University-College is comprised of two separate but connected learning communities: the Arts One-First Nations—an innovative first year program—and the third and fourth year of the Bachelor of Arts in First Nations Studies.

The programs were initiated by the First Nations communities of Vancouver Island and Malaspina University-College to meet the educational needs of both Aboriginals and non-natives. The programs are open to people of all races in an effort to create an environment where people can learn and work together. They are designed around the principle of cooperative interdependence and the knowledge that we learn more by studying in group settings.

We are certainly involved in changing our students' lives for the better today and in the future. Some of our graduates have gone on to other institutions where they have completed undergraduate and graduate programs, and some have returned to become employees at Malaspina University-College. Seeing the proud faces of the first graduates of Malaspina's own Bachelor of Arts in First Nations Studies last June was a very moving experience for many of us who have been involved with the development of the program.

It is rewarding to hear how our First Nations program has touched students' lives. Nathan Foote, for example, a Maori from New Zealand, came to Malaspina as an exchange student in 1994. Upon his return, the president of Waiariki Polytechnic wrote, "We welcomed back Nathan to the Polytechnic to find a very different person to the one we farewelled. During his talk to staff and students we discovered a very self-assured well-spoken person and someone who has a good grasp of the concepts regarding the First Nations people."

Malaspina's First Nations Studies program is about change, and some of these changes have curious overtones. For example, within the walls of our large institution, First Nations resident elders carry the wisdom from the past that keeps students and faculty spiritually connected with their higher power and the "old ways." Juxtapose that with the fact that our First Nations Studies programs have a fine Web page that connects to the world using the newest technology. You can view the page at <www.mala.bc.ca/www.discover/firstnat/>.

As we educate ourselves, this meeting of old and new will bring us one step closer to universal understanding and build a better world and future for us all.

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The Community Mandate of First Nations Studies at Malaspina University-College

Ross Fraser, Dean, Arts and First Nations Studies

The location of Malaspina University-College in the mid-Vancouver Island and the Sechelt Coast Regions suggests a strong mandate to offer programs and services for First Nations people. This is a mandate that was not only accepted but embraced by Malaspina's administration. In the early 1980s, Malaspina began working closely with First Nations communities and organizations through the establishment of a First Nations Advisory Committee with representatives from all the relevant First Nations groups.

The First Nations Advisory Committee has been a key factor in the growth and success of First Nations programs at Malaspina. It has First Nations' representatives from bands and communities on Vancouver Island and meets four to six times each year to ensure that Malaspina programs and services relate directly to the needs and aspirations of First Nations students.

Malaspina's BA in First Nations Studies is the most significant outgrowth of this institutional commitment to relevant and responsive First Nations programs. Built around core programs in first, third and fourth years, the degree has as its original mission the provision for "a comprehensive, high-quality education that respects the culture of Aboriginal peoples and meets the diverse needs of self-governing First Nations people and communities." Goals stemming from this mission include providing both "First Nations and non-First Nations students with a bicultural education which prepares them for living within both First Nations and Canadian societies" and addressing "the intellectual, spiritual, emotional and physical well-being of the student."

I am a single parent with three children and one grandchild. At thirty-seven, I have undertaken the academic challenge that I had put off eighteen years earlier. The learning environment, the presence of the elders and peer support provide the holistic approach that I needed. Everything that I have gained from my studies has been shared with my family, my friends and my communities.

—Janice Bob (Coast Salish)

To answer this range of needs requires not only qualified, talented faculty but also other categories of personnel. Elders have a crucial role to play in fostering the "spiritual, emotional and physical well-being" of students, particularly the students in the first-year Arts One program, many of whom have not engaged in formal studies for several years. Some aspects of the curriculum dealing with colonialism, for example, and residential schools can be traumatic for students who have not dealt fully with the difficult history of First Nations in BC and elsewhere. Malaspina is fortunate to have three elders, two in Nanaimo and one in Cowichan, who have the empathy and skills to help students overcome a range of obstacles so they can make strong academic progress. Program managers in Nanaimo and Cowichan also have an important role in assisting faculty to organize feasts and other communal events and celebrations to build a sense of pride and solidarity among First Nations Studies students. These special events are an important adjunct to the curriculum in helping to enhance students' awareness of First Nations traditions and spirituality.

First Nations enrolment at Malaspina is steadily increasing, with over seven hundred students in the Fall of 1998. Malaspina's program will continue to evolve over the next several years through the addition of new options for students, some purely academic and others related to careers. As First Nations peoples approach self-government, there is a growing need for educated First Nations people to provide the leadership that will be essential over the next few decades. Malaspina's unique degree program has an important role to play in preparing those leaders.

The View from the Ministry

Jeff Smith, Coordinator, Aboriginal Education,
Ministry of Advanced Education, Training and Technology

The First Nations Studies Degree program at Malaspina University-College serves as a valuable model for post-secondary education in British Columbia. It meets many of the objectives outlined in the Aboriginal Post-Secondary Education and Training Policy Framework, developed in 1996 by the Ministry of Education, Skills and Training but it owes its success to a number of additional factors. The program was defined locally with input from a wide range of people from Aboriginal communities, Aboriginal post-secondary education and Aboriginal governance. The program is taught by a majority of Aboriginal instructors, with Aboriginal support staff and elders in residence to give additional academic and personal support to the student. In keeping with the important bicultural values of the program, non-First Nations faculty rotate through two of the three teaching teams.

The program is culturally appropriate and academically challenging, with the core courses reflecting an Aboriginal view in the study of community, colonization, decolonization, the environment, family, self government, and management. The BA in First Nations Studies enhances students' skills, knowledge and abilities in critical thinking, public speaking, and research. In addition, there is an internship component that allows students to work closely with carefully chosen mentors in business, community organizations and other groups that would aid in the further development of their individual skills. At first, it was thought that many students would ladder into other program areas from First Nations Studies; in fact, the reverse has occurred. Students from other areas have found areas in the First Nations program that they need to round out their post-secondary education.

The First Nations Studies program at Malaspina University-College has maintained its connections to the communities which it serves through their official roles on the First Nations Advisory Committee. Just as important are the less formalized contacts between students, their families and friends from a wide range of Aboriginal communities. With this kind of involvement, feedback is available on a regular basis, particularly in the areas of policy development, curriculum, delivery and management of the program. High standards and curriculum relevance are maintained

through the grassroots connections and through formal committee presentations.

Malaspina's First Nations Studies Degree program serves both the Aboriginal communities involved as well as the broader community. The graduates build bridges between communities in a variety of capacities that are in demand in contemporary Canadian society. While this program offers a model for First Nations studies in British Columbia, it is only one of many more possibilities. For those considering developing and delivering a new First Nations program, the following principles should be considered:

- real involvement of Aboriginal people and communities in every aspect of the program
- developing true partnerships between Aboriginal communities and the public post-secondary education system
- the need for public post-secondary education institutions to identify the program as a priority
- demonstrating positive outcomes in a variety of ways, both within and outside the institution, through a program exemplifying best practice.

Malaspina and its First Nations Studies program offer other elements which are important for the Province, such as ensuring Aboriginal representation at the Board level, committing additional funding to increase the number of support staff and faculty out of the base budget, and promoting other departments outside of First Nations Studies to enhance their programs by offering First Nations-focused courses. All of these elements respond to the Aboriginal Post-Secondary Education and Training Policy Framework, designed to address the issues of transition, retention, graduation and employability of Aboriginal learners.

Presently, there are more than 120 courses and programs designed for Aboriginal students in the province, including law, teacher training, adult education, First Nations Studies, health and human services, social services, trade, business, public administration, justice and natural resources. In addition, the Province provides support to Aboriginal post-secondary education, including the development of Aboriginally controlled post-secondary institutions. The Institute of Indigenous Government (IIG) and the Nicola Valley Institute of Technology (NVIT) are Aboriginally controlled institutions designated under the College and Institute Act. Both institutions attract students from many First Nations areas and offer accredited programs through partnerships or affiliation agreements with one or more post-secondary institutions.

Since education is regarded as a major means of preparing their children to perceive the world through Aboriginal eyes, Aboriginal peoples want education to be rooted in Aboriginal culture. The First Nations program at Malaspina University-College embraces the essence of Aboriginal control throughout its program, and it can be held up as a model of best practice that many can learn from.

Student Voices

Throughout this issue of the *LQ* we have excerpts from students, both past and present, which speak to their very personal experiences of learning in the First Nations Studies program at Malaspina University-College.

Their enthusiasm does not reveal, however, the difficulties that many of them had to overcome in order to complete the program, or even to enter it in the first place. Many came with a sense of having been marginalized in traditional academic programs and a number had experienced failure. Family responsibilities and other hardships have sometimes presented considerable barriers to success in the program. Peggy Bauman is particularly noteworthy. As she began her third year, she was seriously injured in a car accident and left with such intense headaches that she could not read. Rather than abandon her studies, she arranged for her husband to read to her. Persisting in the face of adversity, she graduated with her class with distinction and received a departmental award for her achievement. Although Peggy showed significant courage and commitment, she is not alone in pursuing the program in the face of daunting obstacles.

I was born in Canada to parents who emigrated from England. I was forced to reexamine my western value system in the course of the First Nation Studies program. I discovered that an alternative to seeing the world in terms of opposites is to see everything as connected. Once you accept this, you also begin to understand that everything is equally valuable and not necessarily ranked according to worth. In the program we are encouraged to support each other academically and to create a learning community rather than to compete against each other. I have become self-conscious about my own heritage and have developed a more holistic belief system through which I not only value both community and individuality but also respect both similarities and differences.

—Sue Cook *(Canadian)*

As time passed we became a community capable of sharing our thoughts, feelings, and observations about the things we had learned. We realized that another person could have a completely different perspective from ours. We had some very lively discussions. But more than anything our discussions led us to understand that the "whole" of our combined intelligence was much greater than that of the single individual. Through discussing our differences we were forming a common bond of understanding.

—Peggy Bauman *(Cherokee)*

I believe in education and healing as a healthy path for the human family.

—David W. Watlkins *(Métis)*

On Being an Elder in the First Nations Program

Ray Peter (Coast Salish)

Su' ne' I ich 'uw 'uy 'al? 'Entha Qwulshemut, entha nanu' ca s'ulxwen's t'hu BAFNS, 'I u tunu snaneymuxw. Hello, how are you? I am Qwulshemut (aka Ray Peter). *Tun ni cun 'utl' Khowutzun Hulquiminum mustimuxw cun.* I am from Cowichan and I am Coast Salish. I am one of the elders in residence for the BA First Nations Studies at the Nanaimo Campus of Malaspina University-College. In addition to being the Elder in Residence, I also teach the Coast Salish dialect to grades 8 through 12 at John Barsby Community School in Nanaimo.

I joined the family here at Malaspina in September 1996 as the Elder in Residence for the third-year BA First Nations Studies program. Needless to say I was quite apprehensive—heck, I was downright scared. Questions and doubts went through my mind. What do I have to offer? I'm not a university student. What do I do or say? How can I help? I knew nothing about the institution. Fortunately, I had some wonderful people to advise me. Ellen White, another elder in residence, helped me to settle into my new responsibilities.

As elders we introduce our traditional strengths to the program; part of that strength is in the sharing of drumming and singing from the many nations of our people. We become classmates, pals, guides, and instructors all rolled into one. We sit in class with the students, and open each session with a prayer and a song in our own language, one of those we have learned from our elders. Occasionally, we give a talk. We share stories—legends—and many times these stories are used as they were meant to be used, as teaching tools. We move the students into spirituality, to oneness, so that they will better understand themselves. The students take what they have learned through the stories and our teachings and apply it to both their personal and academic lives. They learn to respect self, others, and community. They learn the benefits of working together, respecting other's views and ways, and practising the concept of acceptance.

The students I worked with started in

1994-95, which is when Arts One first began. I watched these students—who became like my own children—complete their third year and then go on to graduate. I am proud of those students, but I miss them, and when I think of them, I get a lump in my throat. They helped me to understand not only the program but what they were learning and that they wanted to learn about our traditions as well as about academic subjects.

I have also had the opportunity to work with a second group of third-year BA students who entered the program in 1997-98. Today, these are now the fourth-year students. I have also watched these students mature and take control of their lives just as their predecessors did. Now, these students are preparing for their graduation—my, how time flies!

My hope is to prepare students for their journey into life, and, along the way, they have enriched mine. I would like to thank all the students past and present whom I have met and worked with for sharing with me so freely their lives, hopes, dreams, and fears.

Hay ch qa, si em. Thank you and bless you.

C2T2 Spring Institutes

Chairs Development Institute '99

- A residential institute: May 11-14, 1999 - Bowen Island, BC
  Academic leadership skills for chairs with various levels of experience.

Instructional Skills (ISW) Facilitator Development Workshop '99

- May 17-21, 1999 - New Westminster, BC
  Prepares faculty members to be ISW facilitators at their own institutions.

Great Teaching Seminar '99

- A residential institute: June 5-8, 1999 - Naramata, BC
  For educators interested in improving as teachers.

ISW Facilitators Institute '99

- A residential institute: June 8-13, 1999 - Naramata, BC
  Provides an opportunity for ISW program facilitators to enhance their skills in offering instructional development activities.

Pacific Management Development Institute (PMDI) '99

- A residential institute: June 14-17, 1999 - Bowen Island, BC
  Provides an opportunity for professional growth and career development for administrators and managers.

For more information about these opportunities please contact: Diane Morrison dmorrison@ctt.bc.ca or Cheryle Wilson (250) 413-4443 cwilson@ctt.bc.ca or www.ctt.bc.ca/events

A Personal View of Teaching in the First Nations Program

Dan McDonald (Metis), First Nations Studies Department

"There's something happening here, what it is and ain't is becoming clear." This paraphrase of the 1960s protest song reflects both the unpredictability of teaching within a program that is still defining itself and the clearly revolutionary nature of what is being attempted here at Malaspina. What is being attempted by the First Nations Studies Department is different from programs in other Native Studies departments throughout North America.

Thanks to programs like this, all citizens of British Columbia and Canada can learn about the first peoples of this land. Non-natives and natives are able to discuss the past and to restore harmony to their shared communities. Only when everyone is seen as equal can we all live together in this great multicultural nation.
—Andrew Robinson *(Nisga'a)*

Native Studies, or First Nations Studies, has evolved over the last thirty years in Canada to be primarily concerned with language, culture, and history as viewed from a First Nations perspective and an analysis of the relevant literature. It has also tried to establish itself as separate from other disciplines of the academy, and, in so doing, it has in part defined itself by what it is not.

First Nations Studies at Malaspina, in response to clear direction from coastal First Nations, is designed to meet the diverse needs of self-governing First Nations peoples and communities. The program is also responsive to the needs students bring with them from their home communities and provides a bicultural education through which students are prepared to live in both worlds. A First Nations perspective is always expected to be at the forefront of inquiry, but not to the exclusion of other perspectives.

First Nations and non-First Nations students are both challenged by a curriculum that centres on themes rather than on disciplinary notions of history, culture, language and literature. These semester themes focus student and faculty inquiry; exposure to a wide range of both written and oral sources allows for holistic consideration of contemporary and historical issues. The core courses can, and often do, stray outside the boundaries of First Nations Studies, as participants consider the wealth of issues facing First Nations communities and the larger Canadian society in the struggle to develop a new relationship. Faculty teams, purposely constructed of both Aboriginal and non-Aboriginal faculty with varying disciplinary backgrounds, find themselves engaged in learning as well as teaching.

Some themes in the program, especially those centring on colonization, can be uncomfortable places for bicultural inquiry, but it is the belief and experience of those engaged in the program that this very discomfort can push the students and faculty to consider matters beyond the limits inherent in other academic pursuits.

It is for this very reason that the program has so heavily invested in an alternative support structure for students in the form of resident elders and program managers.

The presence of elders in the classroom, both as spiritual leaders and as traditional sources of knowledge, enables students to expand the scope of the discussion, confident that they will not be hurt or misled. In addition, the availability of elders outside the classroom also provides students with a means to voice any uneasiness arising from issues they may have encountered in the classroom or in their readings.

Presence is actually a key component of the community that Malaspina has created. In addition to elders, faculty and students are present on site to a greater degree than is common in other university programs. Students come to know each other and the faculty in a way that allows learning to continue beyond the bounds of lectures, seminars, and tutorials. As a member of a faculty teaching team, I find myself constantly on campus, either interacting with students individually or involved in community events, such as feasts and ceremonies. I often see students gathered in mixed groups of First Nations and non-First Nations discussing questions raised by seminars or readings.

Unlike many academic programs, ours tends to intensify the connection to community. Students often see elders and other notable people from their communities in classrooms, helping with the ongoing operation of First Nations Studies at Malaspina or engaged in various processes designed to shape the future. There is constant interaction between students and home, with family often in attendance at Malaspina community events and students returning home to attend community events.

As a faculty member who came to Malaspina after thirteen years of teaching in a traditional academic environment, I have found this learning community to be equal parts excitement and exhaustion. It is exciting to engage students on First Nations issues without the constraints of traditional curriculum boundaries. It is exciting as well to be asked for readings and discussions which may go some way toward addressing the very real needs of self-government and the refashioning of

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the relationship between First Nations communities and the rest of Canada. It is exciting to get to know students at a more intimate level and their communities through them.

On the other hand, it is exhausting to be in a state of constant curriculum design as faculty members engage with new materials at almost the same pace as their students, often debating with each other about how best to present the ideas contained within these materials. It is also exhausting to try to fulfill the responsibilities that come with being a community member here as well as outside that of First Nations Studies. Finally, it is exhausting to consider that the program has just started to fulfill the mandate given to it by First Nations of Vancouver Island and coastal British Columbia.

At times, I wish to retreat to the safety of the more structured discipline of Native Studies. At other times, I tire of the stresses of community life. But at no time, at least so far, have I regretted taking a leadership role in delivering a curriculum specifically designed to meet the needs of my people and other Aboriginal people here on the coast.

The courses in this program have embraced many perspectives, from different places and various walks of life. I particularly appreciate that each perspective is listened to and respected. It would be valuable if this approach could be applied to nations, which would come together to be heard and understood.
—Bonita Allen *(Coast Salish)*

A Seconded Instructor's Impressions

Bill Holdom, Department of English

I was moving along quite well in my lecture, pointing out several references where Shakespeare effectively uses animal imagery to depict evil human actions. In the middle of my exposition, a First Nations student looked up and remarked quietly, "You know, that is a very Western way of looking at it. We respect four-legged creatures."

That's just a small example of the cultural consciousness-raising I frequently experience as an English instructor seconded to teach in Malaspina's First Nations Studies department. I was first seconded in 1994 to the first-year Arts One-First Nations program, then I continued in the following year to teach in the third-year First Nations BA courses. After a year back in the English department, I returned this year to the fourth-year First Nations BA program. During this time, I have had to recognize time and again that what I had assumed were truths were actually the cultural assumptions of a European-derived society.

The student's comment about the "four-legged creatures," of course, went to the heart of the difference between a perspective that sees human beings at the top of a hierarchy of life and a perspective that sees human beings at one with all the life that surrounds them. It is one thing to understand such a difference intellectually but it is quite another to feel the difference, to find yourself in a minority position among both your teaching colleagues and your students, a situation in which you are for once the "other."

I've found these cultural encounters and exchanges, the growth in my understanding of my own culture as well of as the variety of First Nations and other Aboriginal cultures that my students and colleagues represent, and the new ways of seeing old literary favourites and engaging in the study of new material to have been a significant reward of teaching as a secondment in this program. Yet these were surprises. What drew me to the program in the first place was not the content or the prospect of greater cultural understanding but the mode of instruction, team teaching.

The best experiences I've had in this profession involved teaching as part of a team. Near the beginning of my career in the early '70s, I taught in another Arts I program, one with a Greeks-to-modern curriculum that was based roughly on the model at UBC and that had been originally developed at Berkeley. I really enjoyed working with two other colleagues both inside and outside the classroom, sharing ideas and debating the texts, building a community of students, and following themes in courses like Authority and the Individual. I also enjoyed the "great books" we taught—"the best that has been known and said in the world," as Matthew Arnold put it. Little did I realize then how Eurocentric our approach was, how restricted we were to our culture, how inflated were our assumptions. Far from propagating universal truths, we were instead passing on a specific cultural heritage. Even so, it was a good, solid program, and a worthwhile endeavour.

While in the First Nations Studies, I have begun to understand why our people reacted to European contact as they did. I can envision growth leading to healthy communities and healthy interaction for both European and First Nations cultures.

—Stella Johnny *(Coast Salish)*

Fondly remembering that experience and other good team-teaching opportunities I'd had over the years, I found it easy to accept the invitation to join the First Nations team. Since the first-year Arts One program was offering credit for first-year English, the team needed to include an English instructor, and I was it. Our team—Richard Atleo, Melody Martin and I—began meeting in May, prior to the September start. Right from the beginning, my partners made it clear that I was to be a fully participating member of the team, not just the person who looked after the writing. Like its predecessors, this Arts One was an integrated program, organized thematically, around the concepts of colonization, family, environment, and self-government, and I gave my share of the central lectures as well as conducting one-third of the seminars.

We turned out to be a really good team. Richard brought a strong academic background (a doctorate in education), a deep commitment to the traditions, protocols and language of the Ahousaht nation and a rare ability to provide perspectives, overviews, and frameworks for our curriculum. Melody brought a buoyant and infectious enthusiasm, an urban background, insightful approaches to

the material, and a deeply caring attitude toward the students. I brought 25 years of teaching experience, a love of literature, and a general open-mindedness. We offered the program at both the Nanaimo and Cowichan campuses and attracted over 75 students, at least 75 percent of whom had First Nations ancestry.

If the team-teaching approach and the thematic, interdisciplinary nature of the curriculum were what initially attracted me to the program—and still do—it is the students who make the assignment an ongoing delight. I don't want to sound as if I'm romanticizing or stereotyping—especially in this context!—but the students I've encountered here, both native and non-native, are generally insightful, willing to talk about the material and related experiences, sometimes openly emotional and always respectful, even when speaking frankly. Most take their studies seriously and work hard on their assignments. Some do stunningly good work on both their written and oral presentations, while others need much help. The range of abilities and performances is at least equal to and perhaps a shade better than the range in equivalent English courses I have taught. But the important difference is in the attitude. Unlike many other groups of students I have met, most of these students still seem to believe in their education and in what they are doing. In particular, they believe in this program—that it was designed with their interests and their communities' interests in mind. Many of them want to succeed not only for themselves but for the communities from which they come. They respect the enterprise. In many ways, it is a privilege to teach them and to learn from them.

Because of financial restraints and necessarily lower enrolment in the upper division, the third- and fourth-year programs have been taught by teams of two rather than three instructors. I have taught with Richard during both my secondments to these programs. We work very well together, dividing between us the more challenging and specialized upper-division curriculum, although we miss the gender balance, organizational ability and drive that Melody provided our original team. But the students at this level are very motivated and adept at forming study groups, arranging events and activities, such as feasts, and generally filling in any gaps. By the time the students reach the upper division, the sense of community is firmly in place.

Community spirit is expressed in many ways in this program. Instructors seconded from more conventional disciplines may be startled at first, as I was, to find that elders from the local Salish nations conduct opening ceremonies for each week's sessions. I soon realized that these class openings provide an example of the culture we are studying: they bring everyone together and focus the class on the task

at hand and they infuse the whole enterprise with value and meaning. The key to building community is involvement. I have never participated in a program that involves its members inside and outside of the class as much as this one does.

Since the program started, five of us from the English department have been seconded for one-year terms to participate in it. Out of those five, I would say that at least three of us have found the assignment to be rich and rewarding. For me, the intercultural exchange, team teaching, community involvement, and curricular relevance have all been deeply meaningful. Our students are not only developing their personal potential but are preparing themselves to lead and administer their own communities as they emerge from colonialism. A powerful and purposeful vision guides this program, and I feel very fortunate to have had a chance to support that vision.

First Nations Studies at Malaspina University-College

Laurie Meijer Drees, First Nations Studies Department

The year 1998 marked the thirtieth anniversary of the discipline of Native Studies in North American post-secondary institutions. In Canada, Native Studies, or First Nations Studies as it is now called in some institutions, has had a shorter history. Interest in the discipline, however appears to be growing dramatically as new programs are launched at universities and colleges to meet demands for meaningful education in First Nations issues.

Unlike any other academic discipline I have ever been involved in, students in First Nations Studies generally feel a deep personal commitment to the materials and issues dealt with in their classrooms. This area of study is also connected directly to First Nations communities outside the academic arena. In essence, it is a living discipline; it takes direction from both inside and outside the academy as it struggles to incorporate First Nations perspectives in an institution that has historically ignored that perspective.

The program has a special strength in emphasizing a bicultural mandate in encouraging both Aboriginal and non-Aboriginal students to work together. The concept of learning communities in the classroom integrates all students and honours their individual and collective experiences. In this way, the program allows students the intellectual freedom to discover their own perspectives and realities.

As Canada works to implement its Constitutional promise to respect Aboriginal rights, programs that educate future generations in the history, meaning and expression of those rights will become increasingly important. I hope the nature of Malaspina University-College's First Nations Studies department can serve as a model for other institutions searching for ways to incorporate First Nations perspectives into their curriculum in a respectful way.

C2T2 Events & Conferences

Making Meetings Work at a Distance
Victoria, BC Keith Dunbar dunbar@ctt.bc.ca Workshops on a request basis. www.ctt.bc.ca/events

Fundamentals of Online Teaching and Learning - Interactive Videoconferencing for Instructors
04/26/99 Sites at colleges and institutes in Vancouver, Victoria, Kamloops, and Cranbrook. Amanda Harby harby@ctt.bc.ca

The Exchange: Peer-based Professional Development
05/3/99 - 05/4/99 SFU at Harbour Centre
A network of BC educators committed to supporting learning outcomes and abilities-based education throughout the B.C. college and institute system. Gillies Malnarich (604) 895-5076 gmalnarich@ctt.bc.ca. or Mark Battersby (604) 895-5057 mbattersby@capcollege.bc.ca

Tenth Annual Higher Education Assessment Conference and the Second WASHINGTON/BC International Exchange
05/5/99 - 05/7/99 Spokane, Washington A conference focussing on Assessment's role in promoting a quality education and quality institutions. Gillies Malnarich (604) 895-5076 gmalnarich@ctt.bc.ca.

Chairs Development Institute '99
5/11/99 - 5/14/99 Bowen Island, BC
Academic leadership skills for chairs with various levels of experience. Diane Morrison dmorrison@ctt.bc.ca, or Cheryle Wilson cwilson@ctt.bc.ca 250 413-4443

Spring Camp '99 Tours and Workshops on Educational Technologies
5/13/99-5/14/99 SFU at Harbour Centre
Amanda Harby harby@ctt.bc.ca 250 413-4468
www.ctt.bc.ca/edtech/scamp.html

Instructional Skills (ISW) Facilitator Development Workshop '99
5/17/99 - 5/21/99 New Westminster BC
Prepares faculty members to be ISW facilitators at their own institutions. Diane Morrison dmorrison@ctt.bc.ca, or Cheryle Wilson cwilson@ctt.bc.ca 250 413-4443

6th Annual Fast Forward '99: Educational Media Showcase
5/18/99 - 5/19/99 North Vancouver BC, Elizabeth Chong or Susan Weber echong@langara.bc.ca or sweber@langara.bc.ca Elizabeth (604)323-5628 or Susan (604)323-5533 www.langara.bc.ca/ffwd

Educational Assessment - BC Inaugural Symposium
May 99 Date TBA SFU at Harbour Centre EA-BC is a new network focused on research-based educational assessment. The symposium will feature panel presentations and round table discussions on the study and practice of assessment within educational settings.
Cathie Dunlop Cathie_Dunlop@sfu.ca 604 291-5071

Great Teaching Seminar '99
6/5/99 - 6/8/99 Naramata, BC
For educators interested in improving as teachers. Diane Morrison dmorrison@ctt.bc.ca, or Cheryle Wilson cwilson@ctt.bc.ca 250 413-4443

ISW Facilitators Institute '99
6/8/99 - 6/13/99 Naramata, BC
Provides an opportunity for ISW program facilitators to enhance their skills in offering instructional development activities. Diane Morrison dmorrison@ctt.bc.ca, or Cheryle Wilson cwilson@ctt.bc.ca 250 413-4443

Pacific Management Development Institute (PMDI) '99
6/14/99 - 6/17/99 Bowen Island, BC
Provides an opportunity for professional growth and career development for administrators and managers. Diane Morrison dmorrison@ctt.bc.ca, or Cheryle Wilson cwilson@ctt.bc.ca 250 413-4443

"Conference 2000"
04/30/99 - 05/02/99 Vancouver, BC
A major conference that will provide opportunities to share innovative practises across BC's public post-secondary system. Marguerite McCallion (250) 413-4446 mmccallion@ctt.bc.ca

Connections 2001
05/05/2001 - 05/08/2001 Whistler, BC Amanda Harby harby@ctt.bc.ca 250 413-4468 250-413-4403 www.ctt.bc.ca/edtech/

Other Events and Conferences

Teaching & Learning The President's Faculty Lectures
03/17/99 Vancouver BC Continuing Studies (604)291-4910 www.sfu.ca

National Learning Communities Conference
05/20/99 - 05/23/99 Double Tree SeaTac, Washington (360) 866-6000 ext 6611 or washcntr@evergreen.edu

American College Personnel Association (ACPA) National Conference
3/20/99 - 3/24/99 Atlanta Georgia Steve Brown sdbrown@arches.uga.edu (706) 542-3183 www.acpa.nche.edu/conv99/cfp/

American College Personnel Association's Diamond Anniversary Convention
03/20/99 - 03/24/99 Atlanta GA Vicki Cawley cawleyv@missouri.edu (573)882-5778 www.acpa.nche.edu/conv99/acpa99.htm

1999 Adult Basic Education Conference & Annual General Meeting
03/25/99 - 03/27/99 Harrison Hot Springs BC Nita Jacob (604)936-6594

Power Strategies for Recruiting American Students
03/25/99 - 03/25/99 Halifax Nova Scotia Andrew Ness, Director - Noel Levitz Canada drew-ness@noellevitz.com (800)876-1117 or (319)337-4700

National Association of Student Personnel Administrators Annual Conference
03/27/99 - 03/30/99 New Orleans LA (202) 797-1157 www.naspa.org

Critical Thinking Professional Development Workshops
04/24/99 - 04/25/99 Seattle Washington cct@critical-thinking.org (800) 833-3645 or (410) 364-5082 fax (410) 364-5215 www.criticalthinking.org

Problem Based Learning in Small Groups & Role of the Tutor in Small Group Learning 4/26 - 4/27/99 4/28 - 4/29/99
Hamilton ON Annette Sciarra sciarra@fhs.McMaster.ca (905) 525-9140 ext. 22714 fax (905) 528-6552

Meeting the Millennium - TESL Canada Conference
5/13/99 - 5/16/99 Banff AB admin@tesl.ca (403) 777-6823

The World Education Market
05/24/99 - 05/27/99 Vancouver BC Lucille Pacey, Host Committee Co-Chair lucillep@insinc.ca (416)499-2083 www.dentv.com/wem/vancouverhosts

College Institute Educator's Association Convention and Annual General Meeting
05/26/99 - 05/29/99 Castlegar British Columbia cieabc1@ibm.net (604)873-8988 (604)873-8865 www.vcn.bc.ca/ciea

Women in Post-Secondary Education Association
05/28/99 - 05/30/99 Naramata BC Annie Holtby, Selkirk College holtby@selkirk.bc.ca (250) 472-2704

1st World Congress of Colleges and Polytechnics
05/29/99 - 06/01/99 Quebec City Quebec Diane Brazeau, Member Services Officer dbrazeau@accc.ca (613) 746-5916 fax (613) 746-6174

39th Association for Institutional Research (AIR) Forum
5/30/99 - 6/2/99 - Seattle Washington Dr. Katrin Spinetta kspinetta@peralta.cc.ca.us (510) 466-7300 fax (510) 466-7304 www.fsu.edu/~air/call99.htm

BC Centre for International Education (BCCIE) 1999 Summer Institute
6/2/99 - 6/4/99 Victoria BC Christine Savage csavage@bccie.bc.ca (250) 978-4242 fax (250) 978-4249

1999 Center for Quality Assurance in International Education/GATE
06/02/99 - 06/04/99 Santa Fe New Mexico www.cqaie.org

1999 Congress of the Social Sciences and Humanities of Canada
06/02/99 - 06/12/99 Sherbrooke and Lennoxville Quebec Andre Petit apetit@adm.usherb.ca or Jonathan Rittenhouse jrittenh@ubishops.ca, (613)236-4853 ww.hssfc.ca/cong/CongressinfoEng.html

Fourth National Writing Across the Curriculum Conference
6/3/99 - 6/5/99 Ithaca New York wac99-conf@cornell.edu (607) 255-2955 fax (607) 255-2956 www.arts.cornell.edu/jskwp/wac99.html

AMTEC 99 Media Technology for the Next Millennium
06/06/99 - 06/09/99 Ottawa ON Ross Mutton ross_mutton@carleton.ca (613)520-7400 www.amtec.ca/conferences.html

Visitors' Workshop (An Overview to the PBL Approach at McMaster)
6/7/99 - 7/10/99 ON Annette Sciarra sciarra@fhs.McMaster.ca (905) 525-9140 ext. 22714 fax (905) 528-6552

11th Annual Post secondary Learning Disability Training Institute
06/08/99 - 06/11/99 Burlington Vermont Stan Shaw, Institute Coordinator (860) 486-0208 http://vm.uconn.edu/~wwwpcse/pedu.htm

9th Annual Teaching For A Change
06/09/99 - 06/12/99 Colorado Springs Colorado info@teachingforachange.com (303) 360-4831 fax (303)360-4821 www.teachingforachange.com

ICDE 19th World Conference on Open Learning and Distance Education
6/20/99 - 6/24/99 Vienna www.icde.org

7th International Interdisciplinary Congress on Women
6/20/99 - 6/26/99 Tromso, Norway womens.worlds.99@skk.ult.no +47 77 64 58 99 - fax +47 77 64 64 20 www.skk.ult.no/WW99/ww99.html

National Conference on Critical Thinking
06/25/99 - 06/29/99 Chicago Illinois ctt@criticalthinking.org (410) 364-5215 or (800) 833-3645 www.criticalthinking.org

The Centre for Literacy 9th Summer Institute
6/27/99 - 6/30/99 Montreal QC www.nald.ca/litcent.htm

24th International Conference Improving University Learning and Teaching
07/05/99 - 07/08/99 Brisbane Helen Long, Secretariat iut99@aol.com

International Federation of Teachers of English (IFTE)
7/7/99 - 7/10/99 Warwick (0114) 255-5419 fax (0114) 255-5296

National Academy for Critical Thinking: Training for Trainers
07/25/99 - 07/29/99 San Francisco California cct@criticalthinking.org (800)833-3645 or (410)364-5082 fax (410) 364-5215 www.criticalthinking.org

19th International Conference for Critical Thinking
07/31/99 - 08/03/99 San Francisco California cct@criticalthinking.org (410) 364-5082 or (800) 833-3645 fax (410) 364-5215 www.criticalthinking.org

Problem Based Learning in Small Groups
10/4/99 - 10/5/99 Hamilton ON Annette Sciarra sciarra@fhs.McMaster.bc (905) 525-9140 ext. 22714 fax (905) 528-6552

Fourth International Conference on Language and Development
10/13/99 - 10/15/99 Hanoi Vietnam www.clet.ait.ac.th/hanoi/hanoi1999.htm

1999 Conference on Information Technology
10/20/99 - 10/23/99 Chicago Illinois (949) 367-2884 www.league.org

CVA Conference: Transition to Work for the New Millenium
10/21/99 - 10/24/99 Swift Current, SK
Focusing on: Direct Transition to Work; Transitions for youth with special/challenging needs; Transition to entrepreneurial/self-employment opportunities; Transition to post-secondary education or training. Youth/Student strand. For information contact: Eleanor Corby e.corby@sk.sympatico.ca, fax (306) 773-8011.

52nd International Conference on Educational Exchange
11/10/99 - 11/13/99 Chicago IL Abbe Sloan, Conference Planner conference@ciee.org (212) 822-2625 www.ciee.org/conf

PLAR 99 - Learning has no boundaries: PLAR as a Tool for Transition
11/14/99 - 11/17/99 Vancouver Third National Forum on Prior Learning Assessment and Recognition www.plar.com/plar99

Visitors' Workshop (An Overview to the PBL Approach at McMaster)
11/16/99 - 11/19/99 Hamilton ON Annette Sciarra sciarra@fhs.McMaster.bc (905) 525-9140 ext. 22714 fax (905) 528-6552

Fourth Annual Learning Communities Regional Conference
11/17/99 - 11/19/99 Chicago Illinois Jan Phillips, AE/LS Division jphillip@harper.cc.il.us (847) 925-6473 fax (847) 925-6054

1999 ASHE Annual Meeting
11/18/99 - 11/21/99 San Antonio Texas Julia Caplow elpajc@showme.missouri.edu (573) 882-9645 fax (573) 884-2197 www.coe.missouri.edu/~ashe

AMTEC 2000
5/27/00 5/31/00 Vancouver BC Mary Anne Epp maepp@langara.bc.ca (604) 323-5627 fax (604) 323-5577

Women in Post-Secondary Education Association
05/26/00 - 05/28/00 White Rock BC Best Western Pacific Inn Annie Holtby, Selkirk College holtby@selkirk.bc.ca (250) 472-2704

Locally Initiated Curriculum (LIC)

1999/2000 Projects

Call for Proposals

Check the C2T2 Website for details

www.ctt.bc.ca/curric

CENTRE FOR CURRICULUM, TRANSFER & TECHNOLOGY

Online Educational Resources

A META SITE OF DISCIPLINE-SPECIFIC EDUCATIONAL RESOURCES **www.ctt.bc.ca/edtech/OER/**

A searchable database on the web that will compile, annotate and evaluate

- annotated links to online resources in four discipline areas;
  - Culinary Arts
  - Business
  - English as a Second Language
  - Geography
- descriptions of exemplary practices using learning technologies;
- annotated links to 'meta sites' that include online teaching resources.

Partners

The project is a collaborative effort by the Office of Learning Technologies, the Centre for Curriculum, Transfer and Technology and the Association of Canadian Community Colleges.

The site was developed by two BC librarians, Ross Tyner (Okanagan University-College) and Annette Lorek (Capilano College). The collection of annotated links has been reviewed and evaluated by four subject experts from across the country. This website is a prototype. Once strategies for validation, breadth and sustainability have been identified the database may be expanded into other discipline-areas.

CENTRE FOR CURRICULUM, TRANSFER & TECHNOLOGY

Office of Learning Technologies / Bureau des technologies d'apprentissage

For more information, contact: Amanda Harby, Centre for Curriculum, Transfer and Technology <harby@ctt.bc.ca>

www.ctt.bc.ca/edtech • Ed Tech (250) 413-4471 • fax: 413-4403

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Service Learning Forum

Friday, March 26, 1999 Segal Centre, Simon Fraser University at Harbour Centre, Vancouver, B.C.

What is Service-Learning?

Service-Learning is the integration of formal learning with service in the voluntary, non-governmental or international sector for academic credit.

What you will learn?

Identify the extent of current service-learning activities in B.C. Link with other interested educators already working with the service-learning concept. Expand your understanding of the practice of service-learning.

Who should attend?

Teachers, instructors, community leaders, administrators, government representatives, students, and school/college board members.

For more information contact:

Marguerite McCallion 250-413-4446
mmccallion@ctt.bc.ca
online: www.ctt.bc.ca/events/

CENTRE FOR CURRICULUM, TRANSFER & TECHNOLOGY

MARK YOUR CALENDARS for a MAJOR CONFERENCE being planned for

APRIL 30, MAY 1 AND 2, 2000 in Vancouver.

THE CENTRE and the MINISTRY OF ADVANCED EDUCATION,

TRAINING AND TECHNOLOGY are in the early stages of

planning a conference that will

PROVIDE AN OPPORTUNITY to SHARE INNOVATIVE PRACTICES

across BC'S PUBLIC POST SECONDARY SYSTEM.

Watch for further details on this exciting event!

CENTRE FOR CURRICULUM, TRANSFER & TECHNOLOGY

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